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side by side—the first normal, long organized in the brain of the subject; the other temporary, parasitic, produced by the crisis and lasting only while it lasts. The explanation is rather to be found in the exaltation of the normal memory that occurs in the hypnotic state. Memory is so essential for intellectual activity that the increased power of reproducing impressions may well explain the altered character that the patient displays in the “second state.” Dr. Dichas suggests also that, as the memory of the hallucinations of the hypnotic trance may persist in the normal state, while that of ordinary impressions as a rule does not, this fact may account for the numerous confessions by respectable women of incredible crimes reported in the books upon sorcery and witchcraft. The author summarizes his conclusions as follows: 1. During the hypnotic sleep the hypnotized subject remembers events of the waking state and events of previous hypnotic states. 2. In hypnosis, spontaneous or induced, there is often an exaltation of memory. This exaltation can profoundly modify the mind of the subject to such a degree that he no more recognizes himself, and believes in a doubling of his personality. 3. In the hypnotic state disorders, spontaneously or artificially produced, may profoundly modify the function of memory (*Amnésies provoquées, ecmnésie*). 4. After waking, the subject has generally lost the memory of what happened during the hypnotic sleep. But with some patients a simple association of ideas is sufficient to recall what is apparently forgotten. With some subjects, too, all is lost save the memory of hallucinations produced during the hypnotic sleep. This memory, by its persistence in the normal state, may cause serious trouble in the intelligence of the subject. 5. The forgetting of acts done in the hypnotic state is at the discretion of the experimenter, who by a simple suggestion can recall the partial or total memory of them. 6. Acts done in the normal state, or in the hypnotic state under the influence of a verbal suggestion given during the sleep, are subject to the same laws of memory as acts done during hypnosis that are not suggested, *i. e.* after they are performed they are forgotten when the subject is awake, and recalled to memory in subsequent hypnotic states. 7. Suggestion appears to be entirely a phenomenon of unconscious memory. 8. The study of memory, in its relations to hypnosis, enables one better to determine the responsibility of the hypnotic subject. Also, thanks to this study, one can better understand certain facts formerly deemed supernatural.

W. H. B.

*Sur la polarisation psychique dans la phase somnambulique de l'hypnotisme.* BIANCHI and SOMMER. Rev. Philos., Feb. 1887.

The following new experiments still further illustrate what Binet and Féré first called psychic polarization. A pleasure trip on a railroad is suggested to a patient who can only with great difficulty be put in any but the somnambulant stage of hypnosis. On applying a magnet a centimeter from the back of the neck she becomes troubled and thinks of a railway disaster. Many other illustrations are given in which the emotional state and a corresponding image are reversed by a magnet. Emotional states in the somnambulant phase cause oscillations of the galvanometric needle, but this does not occur if the subject is awakened. With each impression the opposite is developed but not attended to. Attention views only one term of pairs of opposites so long as it follows logical or associative laws, but when these are

weakened, as in somnambulism, the opposite of each idea emerges, and thought drops to the stage of contrast or antithesis, and correlative ideas are no longer modified or co-ordinated as in the higher stages of normal life. A magnet even brings out in the somnambulist consciousness a complementary color.

*L'anesthésie systématisée et la dissociation des phénomènes psychologiques.*

PIERRE JANET. Rev. Philos., Mai, 1887.

After reporting an interesting series of experiments illustrating negative hallucination or systematized anaesthesia (where *e. g.* a subject in response to suggestions made in the hypnotic state is unable to see or do certain things on waking), such suggestibility is ascribed to a state of dissociation. Psychic phenomena may be conscious, but leave no trace in memory, because all ordinary associative traces are forgotten. When a subject is unable to see among a dozen cards in her lap all those marked with a cross, containing numbers which are a multiple of three, or certain persons, etc., as a result of hypnotic suggestion, it is not to be explained by assuming unconscious perception. The objects must in a sense be seen in order to be excluded, and it is an error to say that sensation is destroyed. Association springs up, moreover, between the objects thus tabooed from waking consciousness. What are the limits of this dissociation, how many aggregates of states may thus be formed, or better, what are the phenomena that are not thus subdivisible, cannot yet be told.

*De la prétendue vieille somnambulique.* DELBOEUF. Rev. Philos., Feb. and March, 1887.

Invited by M. Charcot to see some of his more remarkable patients, and allowed to freely test them, M. Delboeuf reached the conclusion that the phenomena, though surprising, were not a tissue of mysteries, but that the mental faculties of subjects in the somnambulist state of sleep, on waking are depressed to the same degree as in normal sleep, and points out many analogies to states he had described in his well known work on sleep and dreams. The sleep walker is monotonous and plays only the tune he is wound up for, or hatches only the egg deposited in his brain by the suggester. Beaunis even says the subject proceeds to the prescribed end with the fatality of a falling stone, but thinks he is free. But yet if the act commanded is a little strange, while it is done all the same, the subject seeks reasons for doing it, and there are sometimes even traces of resistance, and the subject may even feel himself condemned, forced to an act. Beaunis concludes from hypnotic tests that the subjective conviction of freedom in these subjects does, and therefore in us may comport with perfect automatism. But, says Delboeuf, if we are not free we know nothing of the alternative between freedom and necessity. Rather the hypnotizer is free and responsible, and the subject who acts on his suggestion is not.

*Das Wesen des Spiritismus vom physikalischen und physiologischen Standpunkte.* DR. HERMANN SPIEGEL. Leipsic, 1888, 70 pp.

The "sympathetic system" is the organ of the "Gemüth." A "spiritist" is one who can excite his sensibility "reflexly from the centre," while common men can do so only from the periphery. He can excite his intellect at will, but not his "Gemüth," and "separates his sen-